

not the same. For a holy man will refuse the partnership of those who do evil. He has "come out from the world, to be separate." He will choose the friendship only of those who will be friends of his Lord. In fact it often follows that when men and women find the blessing of the promised Comforter, "engagements" are broken for Jesus' sake, some business "partnerships" are brought to a close. Demits are obtained from lodges and orders that involve unnecessary and weakening entanglements with worldly, sinful and some infidel men.

Not only this, but one's social circle in the church even becomes narrower and we withdraw from some things and some sets that are more popular than pious. So that it is a fact, sanctification does close up many doors of temptation to us from the association of others. But not all. There are now some inevitable entanglements. There is necessary business relations with some who are not godly. Yea, there may be some wicked even in our own circle of kith and kin. And these are full of peril to ourselves. Influence is very subtle. Men and women have been swerved on Sabbath matters, amusement questions, vanity and indecency of dress, etc., almost before they knew where they were being drawn. So even the sanctified need to pray against temptations which arise from the influence of associates.

And all the others which are named need the double guard of vigilance and prayer, no matter what state of grace we are in. Eve had no carnality in her unfallen estate and temptation approached her soul through the eye, the ear, the appetite for food, and the desire for knowledge. And these all remain in the sanctified man. When James (Ch. 1, v. 14) describes the process of temptation and the course of sin he does not necessarily involve the idea of carnality in his use of the word "lust," for this word is frequently used for the natural pleasures and desires, apart from any thought of sin. So James tells us of a seducer, fascinating as though these natural appetites and appetencies, and seeking to get the consent of the will, in which event sin is born and death follows.

So long as we are in the body all these physical and earthward approaches to the soul must be guarded.

For there is also the element of design in the temptations to which we are subject, hence the prayer: "Keep me from the snares which they have laid for me." Also, "the gins for the workers of iniquity." Then the New Testament employs the words "wiles" and "devils" of the devil. And would keep before us the thought of his subtlety as much as his malice or his might.

So we sum up these avenues and factors of temptation. The senses, the instinct, the influence of others, and the intrigue of Satan of wicked men.

Notice also some occasions most favorable to temptation. There seem to be two extremes indicated in this Psalm. Occasions of worldly feasting represented by reference to the "eating of their dainties" in the fourth verse. And, occasion of distress and desolation as suggested in the seventh verse. "Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth." Our first Adam's temptation was in the garden. Our second Adam's temptation was in the desert. Eve was solicited through the pleasure of appetite. Christ through the hunger for necessary food. All the extremes of earthly lot and condition are special occasions of temptation. That

was a wise man who prayed make me "neither rich nor poor." The true Christian must observe and avoid; study to avoid his own peculiar occasions of temptation. Nor does our duty end there. We must to the utmost of our ability protect others from occasions of temptation. This is why all holy men and women will unite in every possible effort to hinder and hamper and prohibit the business of the saloon. It is not that we imagine that prohibition — even if it became nation wide — would bring in the millennium, or that civic righteousness is the same as the Kingdom of God. But the banishment of the saloon will cheat hell of multitudes of souls the devil expects to get there through the variety and power of temptation occasioned by the saloon.

Christian Witness.

THE PERIL OF THE SCHOOL WITHOUT SALVATION.

A young man down in my country went off to school. His father and mother were very poor. They labored hard on the farm. They converted their own life almost into money that they might send that boy to school, and like some simple folks that I have known, who could not afford to send to the church school, they sent him off somewhere else. It so happened that there was one teacher in that school who was an agnostic, the most attractive man in his own personality in the faculty, and he filled the broad heaven of the boy's education and imagination so that when he came back home after four years' absence he came with his faith poisoned and his heart turned from the church and the Lord. And it so happened that the pastor came and talked, and he opened God's word, and he knelt in prayer, and the dear old parents bowed reverently. They noted that John had come home with the honors of the college. But John sat bolt upright. He sought an interview with the pastor, and he said: "I don't look at those things as I once did. I know father is a dear, good man, but you know he is uneducated. And mother is a sweet, dear, good woman, but she is not cultured."

My dear brethren, I look into the brown eyes of my noble boy and love him as tenderly as any father, but I would rather he would grow up in ignorance than to go to anybody's college and come back and sit upon the God his mother worships and ridicule the gospel his father tries to preach. There are some things far worse than education—it is the kind of education he gets.

So spake a Methodist Bishop— "Education without salvation" is imperilling our youth today greatly. See to it Christian people that you do not expose your children to the influences of cultured but Christless teachers.

ST. JOHN RIVER STEAMERS.

There is a steamer from St. John for the Camp Ground every day at 8.30 a. m. and at 4 p. m., and on Tuesdays and Thursdays at 12 o'clock noon, and on Saturdays at 2 p. m. Fare from St. John to Camp Ground, 30 cents. No return tickets.

There is a steamer from Fredericton for the Camp Ground every day at 7.30 a. m. Buy a return ticket on board steamer for \$1.50 as regular fare is more.

W. B. WIGGINS.

"Sometimes so much attention is paid to the growth of the church, that the growth of the Christian is neglected."

Ministers and Churches.

Sister Kierstead attended a missionary meeting at Seal Cove, Grand Manan, on the evening of the third instant, and a missionary meeting at North Head on the 9th.

Brother Kierstead is not very well, being threatened with a nervous break, and will require a rest.

A note from Brother Coy states that his health is not as good as usual, but he hopes to be able to do his pastoral work.

Rev. A. H. Trafton supplied at Lower Brighton Sunday morning, June 13th, and also preached at Victoria the same evening.

The interior of the Hall at Victoria in which the Reformed Baptist hold services has recently been papered and now presents a neat appearance. An all day meeting was held on Sunday, June 13th. One candidate was baptised in the river at the close of the morning service.

Rev. A. H. Trafton will leave for Beulah Wednesday, June 16th.

Rev. H. C. Archer baptised twelve persons at Fort Fairfield on the 13th and received nine into the church. Others are to follow. Three others were at the altar for prayer Sunday night. The work is progressing well.

Rev. H. Smith Dow reports a good day on Sunday the 13th, and he gave the hand of fellowship to five new members, all adults. Bro. Dow will preach to the Sons of Temperance Sunday evening the 20th inst.

Rev. P. J. Trafton reports a good day on the Hartland circuit on the 13th. His father, Rev. A. H. Trafton, preached at Lower Brighton and Victoria on the 13th.

Rev. Henry Smith Dow expects to go to Beulah on the 23rd to get Cedardale Dormitory in readiness for the Alliance and Camp Meeting.

Rev. Joseph H. Smith and wife will be at Aberdeen, South Dakota, June 17 -- 27, giving them a long trip to Beulah Camp Meeting for July 3 -- 12. The Aberdeen camp meeting is held over three Sundays.

Should Brother Kierstead prove unable to continue the pastoral work, Rev. H. C. Mullen will take the pastoral charge of the North Head church at Grand Manan. Bro. Mullen received a call to this church last year, but felt under obligations to finish the year at Royalton.

Rev. S. H. Clarke says a considerable number of the rooms at Riverview Dormitory are engaged for the Alliance and Camp Meeting.

Brother Mullen and wife expect to go to Beulah Camp Ground on the 23rd.

BEDDING FOR BEULAH.

Mrs. Charles Delong, one comfortable; Mrs. Silas Burt, one pair pillow cases.

Several others have told us of contributions of bedding for Beulah, but we have not the names of contributors nor articles.

The Sunday school at Lower Brighton has contributed two quilts for Beulah. The young men were especially conspicuous in supplying most of the material for the same.

Mrs. Tyler Maxon, one pair blankets; Mrs. Richard Kitchen, one quilt; Mrs. Robert Barr, two feather pillows and one pair pillow cases.

DELEGATES TO THE ALLIANCE.

Persons who are appointed delegates to the Alliance should be at Beulah Camp in time for the first meeting at 10.30 a. m., June 30th.